

1508/577
Unanimity in the Present Time of
DANGER Recommended.

I N A
S E R M O N
P R E A C H ' D

Before their Excellencies
The Lords Justices
O F

I R E L A N D,
A T

Christ's Church, Dublin,

On Sunday, February the 5th, 17th.

By Nicholas, Lord Bishop of Killaloe.
Publish'd by their Excellencies Special Command.

L O N D O N:
Printed for W. TAYLOR, at the Ship in
Pater-Noster-Row, MDCCXVI.

(Price Three Pence.)

Unanimity in the Present Time of
DANGER Recommended.

IN A
SERMON
PREACHED



Before their Excellencies
The Lords Justices

OF
IRELAND
AT

Christ's Church, Dublin.

On Sunday, February the 5th, 1771.

By Nicholas, Lord Bishop of Killaloe,
Minister of the Gospel in that County.
LONDON:
Printed for W. T. ... at the Ship in
Fleet-Street, w. MDCCXVI.

(Price 1s. 6d.)

I COR. Chap. i. Ver. 10.

Now I beseech you, Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same Thing, and that there be no Divisions among you; but that ye be perfectly joyned together in the same Mind, and in the same Judgment.

TH E Divisions which arose very early in the Church, gave St. Paul but too frequent Occasions to recommend Peace and Unanimity among Christians; he found the Progress of the Gospel likely to be obstructed by the Strife and Contention of its Professors; the great Duty of Charity fallen under a shameful Neglect and Disesteem; and that Church, which was intended to be spread through all Nations, and unite the most distant Kingdoms in the same Faith and Worship, in Danger of becoming as remarkable for its Divisions, as it ought to be conspicuous for Peace and Concord. This obliged him, in most of his Epistles, to enforce the great Duties of Unanimity and Brotherly Love, with that Earnestness of Spirit which was peculiar to this great Apostle. If there be therefore any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercies, fulfil ye my Joy, that ye be like-minded, having the same Love, being of one Accord, of one Mind; as he writes to the Philippians, Chap. ii. Ver. 1, 2. And in the Words of the Text he intreats

4 *A Sermon preach'd before their*

the *Corinthians*, by the sacred Name of our Lord Jesus, the most endearing Engagement amongst Christians, to avoid all manner of Division, and be perfectly united in Mind and Voice. *Now I beseech you, Brethren, by the Name of our Lord Jesu Christ, that ye all speak the same Thing, and that there be no Divisions among you; but that ye be perfectly joined together in the same Mind, and in the same Judgment.*

And the better to apply these Words of the Apostle to heal the unhappy Divisions of our own Times, I shall shew,

First, The Nature of that Unanimity which is enjoin'd in the Text.

Secondly, How far we of these Nations are fallen from it, by our fatal Animosities and Discontents.

And, *Lastly*, What is required from us at this Time, in Order to retrieve it from the Feuds and Contentions of a divided People.

And, *First*, As to the Nature of this Unanimity, which is enjoin'd in the Text. It doth not consist in an entire Harmony and Agreement of Opinion in all Points, which the great Variety that is in Men's Understandings, and the Difficulties of discerning Truth in this Life, make it impossible to attain: For tho' Truth be easily apprehended by the Mind, when it is set in a true Light; yet it oftentimes requires more Labour and Sagacity to bring it to its proper Point of View, and disengage it from those false Colours and Disguises, which Passion and Prejudice throw on it, than the Generality of Men are either able or willing to apply. This makes us frequently take up our Opinions on slight and insufficient Grounds, and renders the Judgments of Men as various, as the Probabilities of Things are; and therefore a State of entire Unanimity in all Points, is only to be expected in the other World, where there is no room for Conjecture, where Truth shall affect the Mind with so clear and incontestable Evidence, as will for ever remove, even the Possibility of Error or Mistake. *For now we see, as through a Glass, darkly, but then we shall see Face to Face; now we know in part,*



Excellencies the Lords Justices. 5

but then we shall know even as we are known; for we shall see God, and in him all Truths that concern us, as plainly as he now knows us, and understands our Frame and Texture.

And therefore we must understand the Apostle in the Text, to enjoin Unanimity in a Sense more suited to the weak Condition of Human Nature in this Life, and to oblige Men only to a Consent and Agreement in all the Articles of Faith, and other Terms of Communion, which is necessary to the Being and Welfare of a Church, and to require that the unavoidable Difference of Opinions in other Points may be restrain'd within the Bounds of common Safety and Charity, and that Men would be content to give up their private Sentiments (in Matters that are not of high Concern) to the Peace and Welfare of the Community, and not aggravate every little Difference in Judgment into an Occasion of angry Dispute and Contention, of Division and Faction, which strike at the very Vitals of Religion, and lay the heaviest Imputation on our common Christianity.

Let us now consider in the next Place, how far we of these Nations are fallen from this State of Unanimity, by our Animosities and Discontents. The Peace and Unity of our Church, is not only broke by Heresies and Schisms, which have long since given our Enemies Occasion to reproach our Reformation, as the Cause of endless Disputes and Divisions in the Church, and of which they never fail to make their Advantage; but lest Religion should be too narrow a Sphere for Contention, we have found out new Occasions of Strife, we have blended Politicks with Religion, and brought Points of State into Controversy, on purpose to divide the Members of our *Establish'd Church*, who are agreed in all Points of Faith, and Forms of Worship, And these Disputes have been manag'd with so much Wrath and Bitterness, so many unjust Reproaches and Slanders, and in so open a Violation of Peace and Charity, as threatens Ruin both to our Church and Nation, unless a timely Sense of our Danger unites us for our mutual Security.

And

6 *A Sermon preach'd before their*

And to such a Height of Outrage have these Divisions grown, as to lay a Foundation for that detestable Rebellion, which now rages in a Neighbouring Kingdom, against our Lawful Sovereign. A Rebellion founded on a long Course of Hypocrisy and Dissimulation, aggravated by a most infamous Act of Perjury, carry'd on to support the Cause of Popery and Arbitrary Power, and openly abetted by some, who not long since, made the loudest Boast of their Allegiance, and seem'd to glory in it, as their Cardinal Virtue. A Rebellion, look'd on by too many among Us with such an Eye of Indifference in the Article of the greatest Danger, and favoured by so weak a Credulity in believing the Reports of our Enemies, which are spread abroad to prepare us for Destruction, as seem to be Marks of a judicial Infatuation, and give us just Reason to fear that *God has bid from the Eyes of these Men, the Things that belong to their Peace, by sending among them strong Delusion, that they should believe a Lie.* A Delusion scarce to be parallel'd in History, if we except that obstinate Infatuation, which possessed the *Jews* at the Time of the Siege of *Jerusalem*, which was a Fore-runner of their final Destruction, and bears a near Resemblance to the Blindness of our own Times, in regard to the unnatural Divisions, which are kept up among us, at a Time when we are threaten'd with Destruction, and almost surrounded with Danger from a *Common Enemy*.

Such is the unhappy divided State of these Nations. And sure if there be any Virtue among us, if there be any who have the Cause of God and Religion at Heart, any who are not content to exchange the Purity of our Church for the Superstition and Idolatry of that of *Rome*, nor to betray their Freedom to the Will of a Person bred up in Maxims of Arbitrary Power, who knows no Distinction between Subjects and Slaves, and who hates our Church, and thinks himself obliged to destroy it; Now is the Time to exert our selves in the Cause, both of our Religious and Civil Rights, and by our mutual Confidence and Unanimity, disappoint the
Hopes

Excellencies the Lords Justices. 7

Hopes of our Enemies, which are chiefly built on the Animosities and Divisions which they have raised among Us.

And therefore let us examin in the last Place, What is required from us at this Time, in order to retrieve the Unanimity which is enjoyed in the Text, from the Feuds and Discontents of a divided People.

And for this End, it is of great Consequence, *First*, to examin well our Ways, and call our Sins to Remembrance, if we may possibly discover what those Crimes are, which have provoked God to suffer us to fall into so miserable a State of Variance and Discord; for when Sins grow National, it is but reasonable to expect that God's Judgments should be so too. Let us consider well, whether the Breach of publick Faith, and the crying Sin of Perjury, whether the Neglect of Religion, and the Practice of Hypocrisy, whether our Pride and Luxury, or our Unthankfulness for former Mercies, and our Stupidity in not regarding that Hand of Providence, which has often and wonderfully wrought our Deliverance, in those Times of Danger, in which no Human Counsel or Power cou'd relieve us; Let us consider whether some or all of these Sins have not drawn down this Judgment, and made it necessary for us to amend our Ways, before we can hope for Mercy.

And let us add to this, our daily Endeavours to follow all such Virtues as make for Peace, such as Modesty, Humility, Contentment, and Obedience to Higher Powers. Let us learn *not to speak Evil of Dignities*, considering the *Powers that be, are Ordained of God*, and bear the Stamp and Mark of his Authority. Let us suffer no Whispers and Suggestions of Men of evil and restless Spirits, to disturb our Minds with groundless Fears and Jealousies of our lawful Governours, nor persuade us that they have ill Designs against our Constitution, after so Many Proofs as they have given us, of their Courage and Fidelity in maintaining it; but on the contrary, if we find our Religion in all its Articles of Faith, and
Forms

8 *A Sermon preach'd before their*

Forms of Worship supported, without the least Step made towards an Innovation; if our lawful Sovereign King *G E O R G E* has declared, from the Throne, his steady Purpose of making *our Excellent Constitution both in Church and State, the Rule of his Government*; and has fulfilled this Promise in every Step of his Administration; if he has already given the clearest Evidence of his Affection to the *Establish'd Church*, by obtaining from his Parliament in *Great Britain* a considerable Enlargement of its Revenues, *for the Endowment of Fifty New Churches*; and by a Royal Benefaction to one of his Universities, has in an eminent manner, encouraged the Advancement of Learning and Piety, which are the great Support and Ornament of our Constitution; if He has made no other Use of his Power than to protect and defend his Subjects in the Enjoyment of all their Rights and Immunities, *To establish his Throne in Righteousness, and minister true Judgment to his People*; if he has not accepted the Person of the Wicked, nor overthrown the Righteous in Judgment; if he has defended the Poor and Fatherless, done Justice to the Afflicted and Needy, and delivered him out of the Hand of the Wicked. In short, if no clearer Evidence can be given of a Prince's Wisdom, Justice, Clemency, and Love both for the Religion and Liberties of his People, than what our Gracious Sovereign has already shew'd in the whole Course of his Government; Then let us be no longer deluded by the evil Insinuations of those wicked Men, who would withdraw us from our Allegiance, to our own Destruction, and under Pretence of supporting our Constitution, are taking the most effectual Means to overthrow it; but rather let us look on such Persons as Enemies to the Peace both of our CHURCH and NATION, as Incendiaries stirred up by Disappointments, and prepared to sacrifice both their Religion and their Country to their private Resentments.

But above all; Let us not suffer our selves to be imposed on by that gross Delusion, which of late has deceived too many amongst us; let no Man persuade us, that a *Protestant Church* will be best preserved by
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Excellencies the Lords Justices. 9

setting a *Popish Prince* at the Head of it. For let us ask now of the Days that are past, that were before us, since the Day that God Reformed any of the Christian Churches from the Errors of Popery; Let us ask, from the one side of Heaven to the other, Whether there has been any such Thing as a *Protestant Church* supported under a *Popish Government*? Do not our Histories furnish us with sad Examples of *Persecutions*, raised for the utter Extirpation of our Religion, in the first *Popish Reign* in these Kingdoms after the *Reformation*, when such Cruelties became a Merit for being practised against *Protestants*, as wou'd have been look'd on, even under a *Heathen Government*, as barbarous and inhuman. Or if we examin the Histories of Foreign Countries, we shall find the like Foot-steps of *Popish Cruelty*, on Account of Religion, in all Parts of *Christendom*, where it has pleased God at any Time to subject a *Reformed Church* to the Mercies of a *Popish Governour*. And does it not fall within the Compass of our own Memory and Observation to relate, What Steps were taken in a late *Popish Reign* in these Kingdoms, in order to root out the *Reformed Religion* from amongst us; how for this Purpose the Legal Securities of our Church were infringed, contrary to the Sacred Oaths of a Prince taken at the Altar; how several venerable Persons, highly Eminent, both for the Piety of their Lives, and Sanctity of their Function, were Imprisoned and treated as Criminals, for no other Offence but their firm Adherence to the Laws and Constitutions of the *Establish'd Church*, which they were obliged in Conscience to maintain? And how no Remonstrances, Prayers or Intreaties cou'd stay the Hand of that Unhappy Prince, or prevail to alter those Measures which he had taken for the utter Subversion of our Religion, till it pleased God, in his great Mercy, to work our Deliverance, by placing a *Protestant King* upon the Throne. A Deliverance which no Time can wear out of Remembrance, so long as either true Religion or Liberty are in Esteem among us; though some of late have made it a Point of Merit to forget it.

10 *A Sermon preach'd before their*

And for our further Satisfaction, let us consider the Principles of the *Church of Rome* in this Point. They bind it strictly on the Consciences of Men to extirpate *Heresy*, which is the Mark of Infamy they cast upon our **CHURCH**; and for this Purpose they justify the most impious Practices to destroy it, such as *Falshood*, *Perjury* and *Murder*, they dispense with the most solemn Oaths and Promises, with the Ties of Friendship, Gratitude and Allegiance to *Hereticks*, and loose Men from the Bonds of all civil Virtues, to strengthen their Attachment to their *Church*.

Let us not be deceived then by the vain Hopes of finding Security for our Church under a *Papish King*. To believe this, is at once to give up both our Reason and Religion to the Cheats and Artifices of Impostors, who, to gratify their Revenge or Ambition by our Divisions, would rejoyce in the Distress and Calamities of our Church, and the Confusion of their Native Country.

But let us wisely defeat their Designs, by such a Bond of Love and Charity, and Agreement, both in Mind and Voice, as becomes Christians, contending for the Purity of their Faith and Worship, against the gross Errors of Superstition and Idolatry. And let us lay aside all former Resentments; *And let all Bitterness and Wrath, and Anger, and Clamour, and Evil-speaking be put away from us, with all Malice*; and let us sacrifice all those angry Contentions, the Seeds of which our Enemies have sowed amongst us, to the Safety of our Religion and Country, at a Time when both are threaten'd with Ruin.

Our Enemies have now thrown off the Mask, wherewith they have too long imposed on our Credulity, they have drawn the Sword in an unnatural and groundless Rebellion, against their lawful Sovereign, they have strengthened themselves by Assistance from Abroad, and the Hopes of a Foreign Invasion; and they derive some Countenance to their Cause from the Presence of their *Pretended King*, who, tho' we have little to fear from his Personal Virtues, is placed at the Head of the Rebellion; and they

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Excellencies the Lords Justices. II

now wait for the Event of the Discontents and Divisions which are rais'd among the *Protestants* of these Kingdoms, on which the Success of their Undertaking must depend. And shall we act in Concert with our Enemies for our own Destruction, and bring down that Ruin on our *Church* and *Nation*, which the united Force of our Enemies can never bring to pass without our own Concurrence?

Let us learn Wisdom from our Enemies, who when the *Cause of their Religion is at Stake*, or threaten'd with the least Appearance of Danger from any of the *Reformed Churches*, presently let drop all their Controversies, forget their Disputes and Contentions, and unite in the strictest Leagues of Friendship, and Ties of Conscience for their *Mutual Security*. And shall we shew less Prudence in *Defence of the True Religion*, than they do for a *False One*? Or shall we be content to give up all the Blessings of our *Reformation*, for which our Forefathers suffer'd such Exemplary Tryals of their Faith and Constancy, by Bonds and Imprisonment, and Death it self, that they might purge the *Christian Religion* from the *Errors of Popery*, to which we are hastening by our obstinate Divisions to betray it?

And shou'd this happen, which God of his infinite Mercy forbid, how justly will future Ages reproach our Memories with Marks of Infamy and Shame, when it shall be said, That a *Degenerate Nation*, through their *Strife* and *Animosities*, let in a *Torrent of Idolatry* and *Superstition* among them, to corrupt the Purity of the *Christian Faith*, which the Virtue of their Forefathers had bravely retriev'd from those *Errors* at the Expence of their Blood, and together with their *Religion*, gave up their *Ancient Liberties*, overthrew their *Legal Establishment*, which was founded on the Wisdom and Experience of many Ages, and entail'd on their Posterity the miserable Inheritance of *Ignorance*, *Superstition*, and *Slavery*.

And what a Spirit shou'd it raise in us, to consider, That upon our Behaviour at this Time it depends, under what *Colours* our Memories shall be

12 *A Sermon preach'd before their*

transmitted to future Ages: Whether as Betrayers of the Religion and Liberties of our Country, which it may never be in the Power of our latest Posterity to recover, or under the glorious Character of having been the Assertors of both these great and inestimable Blessings, at a Time when they were threaten'd with Destruction; for which Virtue, Posterity will bless our Names, and Honour them with Marks of Distinction.

And let us farther consider, that if by our Steadiness and Unanimity at this Juncture, we defeat the Designs of our Enemies, and by our Fidelity and Courage, in our several Stations, we support our Holy Religion, our King, and our Laws, against that Arm of Violence, which, with equal Impiety and Ingratitude, is stretch'd out against them, we may probably kindle a noble Emulation in Posterity, if ever our Constitution shall be hereafter invaded, to defend their Religious and Civil Rights, after our Example, with Zeal and Fortitude; for which their Children also will bless our Memories, and praise the Lord.

But Lastly, In order to unite our Affections yet more closely, for our mutual Security, let us consider the Danger that arises, to the Protestants of this Kingdom in particular, from the great Disparity there is between the Numbers of the Roman Catholics in Ireland, and those of the Reformed Religion. I will not take upon me to Calculate this Difference with any Degree of Exactness; but thus much I may be bold to say, because on all Hands it is allow'd, That the Odds are vastly against us. Let us then consider our selves encompassed with Numbers much greater than our own, of Persons united in the same Religion, the same Interest, and the same Principle to destroy our Church, our Laws, and our Government, and whose Forefathers have fill'd our Histories with such Monuments of their Cruelty, which they practis'd with this View, as are not to be mentioned without Horrour, and can never sufficiently allarm us of

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Excellencies the Lords Justices. 13

our Danger from their Posterity, who are brought up in the same Principles which heretofore involved our Nation in Misery. And it very well deserves to be remark'd, That at this Time there appears an unusual Spirit among them, excited both by the Influence of the Present Rebellion, and the Rumours of an Invasion from Abroad. To what Height it will please GOD to suffer this Spirit to rise, for the Punishment of our Sins, he only can tell: But tho' I wou'd not be thought, by the least Insinuation, to forebode Evil to my Country, from the Tumults and Commotions of an intestine Enemy; yet I hope, in Regard to our common Safety, I may be allow'd to say, that if the known and avow'd Disaffection of the *Papish Party* among us, to our present Establishment, shou'd at this Time break out into Acts of Violence and Hostility, which GOD of his great Mercy avert, it wou'd be a vain Confidence to expect, that either a slothful Indifference in the Time of Danger we are now in, or even a Tendency to Favour the Cause of the *Pretender*, wou'd be a Security to any *Protestant*, from the Rage and Malice of an incensed People, whose Sword, when once drawn, makes no Difference among those whom their *Church* has branded with the Name of *Hereticks*. To differ from them in *Religion*, is a Crime which no Merit on our Side can expiate, it cancels all the Obligations we can lay on them, and is not to be atoned for but by shedding of Blood.

Can an indolent Security then against such an Enemy, and in such a Time of Danger, consist with the Rules of common Prudence, or the natural Regards we ought to have for our own Preservation? Or can any thing less than our unwearied Diligence, and the utmost Efforts of our Courage and Bravery in our several Stations, to oppose with our united Force the Progress of that Rebellion which now threatens to invade our Land; Can any thing less than this answer the Obligations we owe to our Religion, our King, or our Country?

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What then remains, but that we strengthen both our Hearts and Hands, in so just a Cause, by a religious Trust and Confidence in GOD, and Unity among our selves; and in order to obtain the Divine Assistance to our Endeavours, let us add to the Righteousness of our Cause, the Purity of our Lives, and by an unfeigned Repentance for the crying Sins of these Nations, by Weeping, and Fasting, and Praying; Let us endeavour earnestly to avert the Evil which hangs over us, that it may please GOD to restrain the Fury of those wicked Men, who have brought us into Danger, to defeat their Counsels, and enfeeble their Hands, which are employed in drawing down Destruction as well on themselves as others. Above, all, let us beg of GOD to heal our Breaches, bind up those Wounds our Strife and Contention have made, and shed abroad in our Hearts such a Spirit of Brotherly Love, and Christian Unity, as by his Blessing, may break in Pieces that League of Iniquity in which our Enemies are Confederate against us, that *his Heritage may not be brought to Confusion* through our Divisions, that our *Adversaries may not set up their Banners for Tokens among us*, nor the Purity of our Reformed Religion give way to the Pollution of Idolatry. That we may never have Occasion to take up the Complaint of the Psalmist in the 79th Psalm, *O God, the Heathen are come into thine Inheritance, thy Holy Temple have they defiled, and made Jerusalem an Heap of Stones, the dead Bodies of thy Servants have they given to be Meat unto the Fowls of the Air, and the Flesh of thy Saints unto the Beasts of the Land, their Blood have they shed like Water on every side of Jerusalem, and there was no Man to bury them: We are become an open Shame to our Enemies, a very Scorn and Derision unto them that are round about us.* And let us offer up our Daily Prayers to Almighty GOD for the Success of his Majesty's Arms, and that it would please GOD to go out with our Hosts, to help us against the Enemy, and give us Victory in Battel, and put a new Song into our Mouths, even a Thanksgiving unto our God. And let us All be vigilant and active in our several Stations,

Excellencies the Lords Justices. 15

Stations, to support our Lawful Sovereign on his Throne, to maintain our Holy Religion, and defend the *Ancient Laws and Immunities of our Country*, which are all Embarked in the same Cause, and all equally threaten'd by the Present Rebellion. And then, by GOD's Blessing, the weak Endeavours of those who seek our Ruin, will turn to our Advantage, and we shall receive an additional Strength and firmer Establishment from their Opposition, while our Enemies shall be ensnared in the Work of their own Hands, and cover themselves with their own Confusion as with a Cloak.

Now to God the Father, God the Son, and God the Holy Ghost, be all Honour and Glory, from henceforth, and for Evermore.

F I N I S.

Just Publish'd,

I. **A** *Stedfast Affection to the Protestant Religion, and the Happy Government of his Majesty King GEORGE, in Opposition to the wicked Designs of the present Rebellion.* Recommended in a Sermon preach'd at Liverpool, in the County Palatine of Lancaster, the 11th Day of January, 1715. At the Opening of the Special Commission of Oyer and Terminer, and General Goal Delivery for Tryal of the Rebels taken at the late Action at Preston. Publish'd at the Repeated Desire of Thomas Crisp, Esq; High Sheriff, and the Gentlemen of the Grand Jury; as also at the Request of William Squire, Esq; Mayor of Liverpool, and many other Gentlemen then present. By Samuel Peploe, M. A. and Vicar of Preston in Lancashire. Price 3 d.

II. *A Sermon preach'd at Christ's Church in Dublin, January the 30th, 1715. Before their Excellencies the Lords Justices, and the House of Lords. By St. George, Lord Bishop of Clogher, Publish'd by Order of the House of Lords. Price 4 d. Both Printed for W. Taylor, at the Ship in Pater-Noster-Row 1716.*



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